1. Introduction

Merging individual soul with the Universal soul through Dhyana (Meditation) there by becoming cause (N*imitta*) in performing mammoth action in life (B.G., n.d., pp. 16 v2.48, p75, v11.33) is the crux of the Vedic-Yogic Science & Technology (V.Y.S.T.) & its applications. The Vedas have long cherished the ideal of duty towards the true self (Swadharma), which is transcendental aspiration, realizing work is worship. It's a ripe time to further exploration of the eternal science for the benefit of humanity. I-O researchers opine that "For many, this is a greater devotion of time and energy than to any other single waking human activity. For this reason alone, we can assume that work is important to people. Then there is the fact that most people need to earn money, and they do so by working. But the experience of work goes well beyond the simple exchange of time for money." (Landy & Conte, 2013, p. 4)

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Based on my education, work experience, & trainings in western & Indian traditions, I see a gap between western theories, practices, & the subsequent surface levels resolutions of real issues. I am convinced that V.Y.S.T. offers much in depth solutions to these problems. The quick schema presented through this study will not only renew interest of the corporates in V.Y.S.T. but also assist them in directing the organizations resources towards broader outcomes. For readers to understand this topic better, theoretical & experiential background in V.Y.S.T. is needed. The working knowledge of top management & HRD is also essential. Researcher proposes to study the effects of Karma's rooting in Yoga vs. Bodily levels on its fruits, & its implications for the workforce, CEO, & organizations. Those who practise Yogastha Karma vs. those who practice Body level karma. This is a theoretical research implying literature analysis. A solid foundation of experiential Vedic-Yogic knowledge of seers combined with unbiased analysis is the way of validation here.

The preliminary results about the practicability & value of the proposed study shows that compared to Bodily karma, Yogastha karma will surely bring greater prosperity, auspiciousness & accomplishments. The effects of individual levels are transferable on the group & organizational levels as well. The schema gives CEOs & leadership a means to progress the organization into more orderly & integrated workforce. This will surely be a significant contribution as applications in the Yoga-Management field.

- **Scope of Study**

V.Y.S.T. is an experiential approach towards researching life. The study compares effects of Yoga-Dhyana centred actions vs. Bodily actions for individuals & organizations on its fruits. It neither goes into different ways of establishing into Yoga-Dhyan nor examines the knowledge in V.Y.S.T. with lengthy academic criticality. It is about integrating V.Y.S.T.'s best suitable portions for the contemporary, practical applications in turbulent, dynamic, recklessly paced work life of individuals, leadership, & organizations. For this audience, it is a V.Y.S.T.'s schematic standpoint which engulfs, & goes beyond the western work related Psychology's paradigms.

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2. Statement of the problem

The collective skilful actions embedded in the depths of Yoga certainly imply transforming the enormous ignorant anguish into the fruits of outright auspiciousness & accomplishments for the workforce, CEOs, & business organizations. The moot problem is majority of the people are unmindful about the intricate mechanism of Action- Fruits (Karma-Phala) & ways of leveraging it to everyone's advantage in work life & life as a whole. "Action is done in all cases by the modes of nature. Those deluded by egoism think "I am the doer" as per BG 3.27" (Durga, 2014). 'Being doer' it is but commonplace to function

out of bondage, burdens, & compulsions rather than freedom, in turn depriving oneself a golden chance of excellence in work life & beyond. "A man who does not follow this prescribed Vedic system of sacrifice (the wheel thus set in motion) certainly leads a life of sin, for a person delighting only in the senses lives in vain"(Satpathy, Muniapan, & Das, 2013). The V.Y.S.T. has extensively used the knowledge about stable basis of transient nature of reality, the supreme beholder of manifest & un-manifest universe for the wellbeing of mankind through exploitation of the forces at the deeper levels of consciousness.

3. Aim, & Statement of Objective

- **Aims –** To aid the organizations cognize means of collective prosperity & broader outcomes through a schema based on the essence of V.Y.S.T. & thereby influence their actions.

- **Objectives –**

- To present V.Y.S.T. based schema, depicting human functioning through the depths of Yoga, rather than superficial bodily level.

- To distinguish between Karma Levels & subsequent Karma Phala Quality levels as per V.Y.S.T.

- To dish out the Vedic-Yogic schemas of skillful actions that transforms comprehensive outcomes from undesirable to productive status for the Workforce, CEOs & Organizations.

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4. Research Questions & Value Judgement

Q.1. How the mechanics work on Karma Level & Karma Phala Quality levels?

Q.2. How Karma's skilful vs. inferior quality levels distinct on free vs. binding fruits level?

Q.3. How does the schema of karma-fruits levels implies outright auspiciousness & accomplishments for the Workforce, CEOs & Business Organizations?

Association amongst two or more variables under testing is shown by affirmative statement-Hypothesis. Depending on the intension of study, type of design, methodology, and audience of research, use of question or hypothesis is decided.

- There is a difference between the effects of Karmas rooted in Yoga vs. Body on its skilful vs. inferior quality levels.
- There is a difference between the qualities of Karmas *in effects on* its free vs. binding Fruits levels.
- The V.Y.S.T. based schema of Karma-Fruits levels will *imply the outright auspiciousness & accomplishments* for the Workforce, CEOs & Business Organizations.

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- **Review of the Literature & Theoretical Perspective**

"Oye mankind! Let your vision and thinking of life be one and common, let your hearts be transpired with feeling of equality, let your minds be united together, resulting in equal prosperity and common excellence in the life for all - Sadnyan Sukta of Rig Veda (10-191-4)" (Talwar, 2005) This Vedic hymn illuminates that excellence is in the integration of vision and thought process, through evolution of a common vision for all the stakeholders. "Economic values and principles proposed in the Vedic philosophy have

not been identified and analysed in detail. Therefore the identification and analysis of the economic teachings of Vedic philosophy is very necessary and important even today" (Y. Pandey, 2017). All siddhis involve materialization of specific intentions. They are also are examples of nonphysical forces creating physical reality. Materialization of intentions involves connecting to the source with a specific process. "William Tiller experimentally shows that nonphysical forces can create physical reality. The measured value of pH of water could be changed by intention and meditation without adding any chemicals." (Deshpande, 2018) Commanding matter by mind will help fulfil for key goals of life as Dharma (Spiritual), Artha (Finance), Kam (Enjoyment), & Moksha (Liberation).

Action through Meditation-Yoga is the V.Y.S.T.'s key to foster growth in light of functioning of everyone's Karma. Study by (Ashtankar, 2016) explaining *Yogastha Karma* B.G.2.48, succinctly highlights that, "doing meditation & other yoga techniques, one can control one's mind & a disciplined mind can be made to concentrate on one's job better, producing better results." This will bring skill in action, Yoga is skill in action. The V.Y.S.T. is further reiterated by the eminent team of these researchers (Adhia,

Nagendra, & Mahadevan, 2010b) "The more complete the calm, the mightier the Yogic power, the greater the force in action. In this calm the right knowledge comes. Right knowledge becomes the infallible source of right action. 'Yohgah karmasu kaushalam'.*"*

This unfoldment of the Vedic-Yogic tradition's secret & making it practical for the organization's prosperity is the sole aim, & application of my study. The private enterprise is really a public institution as society is a key stakeholder. " The HR department needs to be able to articulate its role in the context of short-and long-term business outcomes and put itself in the CEO's shoes" (Petrovic, Saridakis, & Johnstone, 2018). Many HR Managers

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executes CEO instructions and handles administrative tasks and procedures assigned "from above" without HR participating in their definition and design (Mash & Adler, 2018). Therefore, this study targets CEOs & gives Vedic-Yogic schema on overcoming concerns researchers have figured out.

There are levels of Consciousness elaborated by different scholars & following table fairly references the V.Y.S.T. (Pirc, Momaya, & Brown, 2013, p. 14)

Seven States of Consciousness as Organized in Maharishi Vedic Science

#	Modern name	Vedic name	Description of experience and knowledge in this state of consciousness
1	Sleeping Consciousness	*Shushupti Chetana*	Mind and body resting and rejuvenating in preparation for activity; an important part of the daily cycle for health maintenance; no experience of objects of perception, and no experience of oneself.
2	Dreaming Consciousness	*Swapn Chetana*	Mind and body rejuvenating in preparation for activity; important for balanced mental and physical health; illusory experience of objects and of oneself. The validity of subjective dream experiences requires evaluation outside of the dream state.
3	Waking Consciousness	*Jagrat Chetana*	Mind and body are engaged in activity; oneself and the objects of perception are experienced as bound in space and time. The essential absolute nature of the object and the subject (self) are unknown, thus this is also called a state of *avidya* (or ignorance).
4	Transcendental Consciousness	*Turiya Chetana*	Described by Patanjali[6] as the complete settling of the mind; also known as pure consciousness or Samadhi. The mind transcends the activity of thought and sense perception, and identifies with the silent, non-active, non-changing, unified level of Atma – universal Self; experienced as a state of self-referral "restful alertness".
5	Cosmic Consciousness	*Turiyateet Chetana*	Fourth state of inner unbounded awareness or temporary Samadhi becomes permanent Samadhi, spontaneously maintained along with the changing states – waking, sleeping, dreaming; the essential nature of the Self is realized, in a state of complete inner freedom, the basis for maximum skill in action.
6	Refined or Glorified Cosmic Consciousness	*Bhagavad Chetana*	Characterized by perception of the finest relative or celestial value of the objects of perception, which develops with increasing refinement of the nervous system; in this state the heart flows in waves of universal love.
7	Unity Consciousness	*Brahmi Chetana*	Realizing both the inner Self and the outer objects of perception to be essentially transcendental wholeness, the highest Yoga is attained – the unity of Self and non-Self. This is expressed by the Mahavakhyas: *Tat Tvam Asi* – Thou Art That, and *Sarvam Khalu Idam Brahma* – All this verily is Brahman.
Transcendental Consciousness (4th state) is available in a systematic repeatable way with practice of the Transcendental Meditation technique. The 5th, 6th, and 7th states of consciousness develop naturally as a result of regular alternation of			

Dhiman notes definitions of Yoga as follows, "according to Swāmī Rāmsukhdāsjī, "Evenness of mind or equanimity (*samatā*) is the "acid-test" of realization according to all three disciplines (*Karmayōg, Jñānayōg, Bhaktiyōg*). In the Bhagavad Gītā, definition of *Yōg* (communion with Divine) is said to be "*samatā*" — "*samatvam yōgah*

ucyate" (BG 2.48). Then in BG 6.23, we read "*dukha-sanjog-viyōgyōg sanjittam.*" That state is called *Yōga* which transcends the contact of sorrow. This is the dexterity / skillfulness" in actions – "*yōga karmsu kaushalam*" (BG 2.50). Swāmī Rāmsukhdāsjī states that the verses 2.48 and 6.23 "define" what the *Yōga is* according to the Gītā; and the verse 2.50 states the glory of *Yōga*. So, *Yōga* according to the Gītā is *samatā"* (Dhiman, 2015, p. Note 28). Adding further Menon describes, Yoga becomes a practice and state in the context of me-in-the-world situation. The state of Yoga attained by abidance on self. (B.G., n.d., p. 17 v 2.53), & Yoga is presented as ''freedom in action'' and not freedom from action, as suggested by the concept of Brahma-Karma-Samadhi B.G. 4.24 (Menon, 2005).

Brahman is the root cause, & beholder of Universe. "Just as, even though roots, branches, flowers etc. have their origin in the same seed, the task of absorbing water is done by only the roots and it is proper to give water at the roots alone and not to other parts of the tree. Actions must be backed by Knowledge and this Knowledge must be pure. (9:349-350)" (Saint Dnyaneshwar, 1290, p. 89) Therefore anyone who waters the roots (*Brahman*) bound to reap the fruits in Prakriti. The communion of individual consciousness with universal consciousness is bestower of glittering fruits of life. *"Wherever Supreme Consciousness, & Meditator with stability whose Dhyana is bow, resolute of senses is Gandiv is, there only is splendour-wealth, victory-power, sustained fortune, & virtue."* (Swami Adgadananda, 1983, pp. 358, v18.78)

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- **Significance of the study**

It is clear by now that the current study is integrating the V.Y.S.T.'s work standpoints by deepening the levels of consciousness to maximize results on all physical levels. "No one can live without doing Karma for a single moment" (Satpathy, 2008), then

how about the mandatory Karma turns into earthly prosperity & divine grace as well? The study is important because it is the need of hour for workforce, CEOs, & Organizations to achieve more collectively by doing less, watering the roots, & reaping the fruits. It will enable one common organizational vision & thinking of life, feeling of equality transpired in the hearts of groups, & individual employees' mind united & acting as one mind, ensuing in equal prosperity, shared excellence in the life for all stakeholders. This multilevel, multi-dimensional Karma-Fruits schema will aid further interconnected researches in the Vedic-Yogic Science & Management.

- **A limitation of study -** This study is organizational application focused rather than academically, intellectually enlightening. It is carried out in the limited resources, instruments, timeline, & the boundaries of rules governing Ph.D.

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6. Research Methods

Different Theoretical Approaches -

Integrative studies (Inter-disciplinarily, Multi-disciplinarily, and Trans-disciplinarily), Deconstruction, Feminist, Hermeneutics, Comparative analysis, Critical & post-colonial theory.

The theoretical thesis will be exclusively literature-based. This is the methodology of theoretical investigation: selection and argument about the academic & detailed material, in the setting, and methodical evaluation of theories regarding their applicability.

> "The scholarship of integration is closely related to the inter professional debates; it relates to making connections across disciplines and shaping a more coherent and integrated use of knowledge. Integration work is creative connectedness, interpretation and synthesis, so is closely related to discovery, but poses somewhat different questions in terms of meaning and impact. This form of scholarship interprets meaning to isolated facts and creates new perspectives that can answer questions not originally possible to answer." (Hofmeyer, Newton, & Scott, 2007)

Constant conscious evolution of human being is central to this approach which considers experiential level knowledge transcending rationality is theoretically a step closure to the experiential literature of ancient & modern Indian seers (Rishis) established in practical Yoga.

> "The metaphysics of each system is a pragmatic epistemology, whose metaphysical categories, terminology, and relations exist only to aid its practices (yoga) and lead to the realizations (stabilized experience) it affirms. "The term metaphysics is an ill-fitting translation for the philosophical frameworks (Darshanas) of yoga traditions. Darshanas are not speculative systems, as one understands the term metaphysics in the Western tradition. Yoga metaphysics are heuristic frameworks, derived partly from experience, partly from intuition, tested, nuanced, and course-corrected with practice and validation in individual and collective experience. Metaphysics, in the case of yoga, presents a philosophical ideal to be achieved in consciousness. Intrinsic to this orientation is the latent infinity (divinity) of the creative will to invent realities, not merely subjective or private realities, but subjective-objective realities. Science, on the

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> other hand, is suspicious of metaphysics, because it is invested with discovery of empirical truth. Implicit in this is "an" objective Truth that can be recognized generally as true in fixity. Science thus occupies a spatial metaphorical space and its ontological dominance in an age such as this (modernity) makes it also "the age of the world picture" as announced by Heidegger (1977; see pp. 115-154)." (Banerji, 2018)

Through this study, the modern methods of research will be employed to bring forth that practical philosophical wisdom to nourish organizations. Based upon the reference literature specifically hierarchy of conscious action, this study chooses Vedic-Yogic metaphysical, multi-disciplinary approach of integration. The probable fields for integration are Psychology, Smruti, Yoga, & Management / Leadership / Administration / Strategy / Decision making sciences. Hopefully this will generate new paradigm to organizations.

7. Research Design

This research adopts a theoretical descriptive research design to enable synthesis of vast Vedic-Yogic knowledge in a schema. Major framework will be from the prominent author's publications in the field & from master text of Srimad Bhagvad Gita.

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- **Definitions of terms used –**

1. **Vedic-Yogic Science & Technology (V.Y.S.T.) –** Vedic-Yogic Science is the ancient, traditional, experiential way of gaining knowledge. As detailed by (Hagelin, 1989, p. 6), it is through the exploration of consciousness.

2. **Schemas –** "A plan, diagram, or outline, especially a mental representation of some aspect of experience, based on prior experience and memory, structured in such a way as to facilitate (and sometimes to distort) perception, cognition, the drawing of inferences, or the interpretation of new information in existing knowledge." (N.A., 2018)

A. Karma Levels –

1. Meditation-Yoga in Action (Yogastha Karma) - [Karma / Action / human functioning rooted in Dhyana (Meditation) Yoga, pure Consciousness, without sense of doer ship, driven freely, in total equanimity as inferred from (Swami Adgadananda, 1983, pp. 53–54, v 2.48)]

2. Bodily Actions (Dehastha Karma) – [“action is possible without the subjection of the soul to the normal degraded functioning of the modes of Nature. That functioning depends on the mental, vital and physical limitation into which we are cast; it is a deformation, incapacity, a wrong or depressed value imposed on us by the mind and life in matter.” (Sri Aurobindo, 1997, p. 467)]

B. Karma Quality Levels – 1) Skilful - [Yoga is skill in Action (Adhia et al., 2010b) B.G.2.50 [It is depending upon action levels]

2) Inferior – [“Mechanical Nature is only a lower truth; it is the formula of an inferior phenomenal action”. (Sri Aurobindo, 1997, p. 308)] “Works are far inferior,” says the Teacher, “ poor and wretched souls are they who make the fruit of their works the object of their thoughts and activities.” (Sri Aurobindo, 1997, p. 96)

C. Karma Phalas (Fruits of Karma) Levels – Levels of Consequences of Karma.

1) Fruits those are Free (Nishkam) Karma/Action/ human functioning through Meditation-Yoga without attachment to its fruits. These results in emancipation & cessation of karmic cycles of death & rebirth.(B.G., n.d., p. 96, v 15.1-2)

2) Fruits those are Binding (Badhya) Karma/Action/ human functioning not through Meditation-Yoga but body, with attachment to its fruits resulting in repetitions of karmic cycles of death & rebirth. (B.G., n.d., p. 22, v 3.9)

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D. **Yadnya –"**All actions performed for the goods or service of others' by 'refraining from causing sufferings to other creatures" (Y. Pandey, 2017)

E. **Entropy –** From the Greek *en* = diverging, *tropos* = tendency (Corpo, 2013) ("The many-branching and multifarious, busied with many things, careless of the one thing needful is on the contrary subject to the restless and discursive action of the mind, dispersed in outward life and works and their fruits". (Sri Aurobindo, 1997, p. 96)

- **Anticipated Relations –** Karma functioning levels ⟹ Karma quality levels ⟹ Karma Phalas (Fruits of Karma) levels

  Individual's Karma's functioning levels ⟹ Group Level Influences (+ or -)

  ⟹ **Either** Organization Level Consciousness in Integration, Outright Auspiciousness & Accomplishments **OR** Organization Level Consciousness in Entropy, Outright Destruction, & Failures

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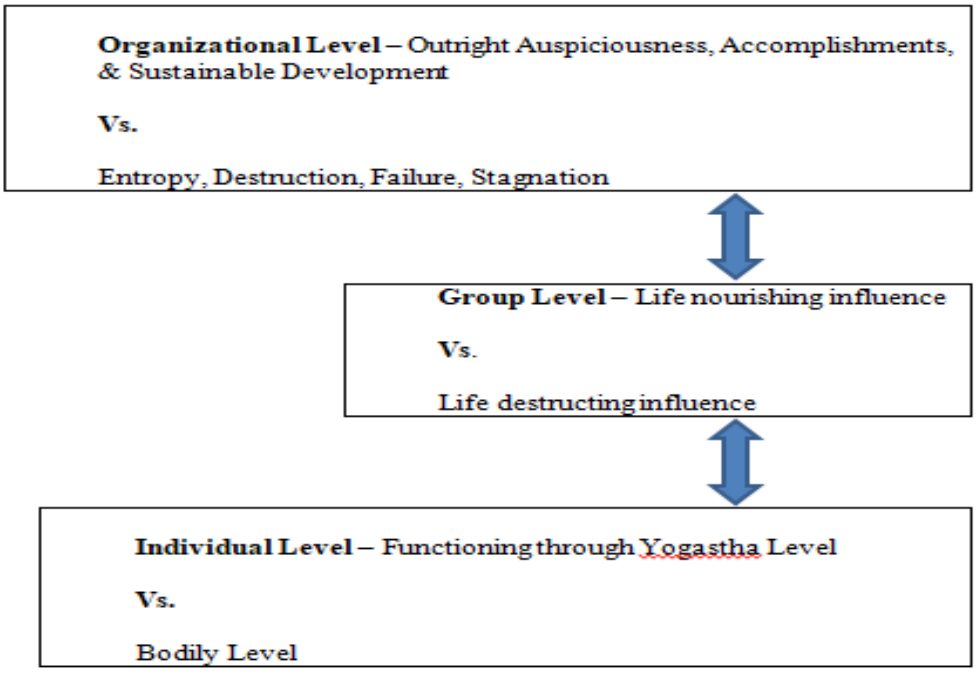
Based upon above deliberation, the conceptual theoretical Karma-Fruits map is as follows –



8. Plan of Research Process & Duration in (Months)

1. Course Work (8 Credits) - (6)
2. Literature Review (Smruti, Yog, Psychology, & Management Sciences) - (12)
3. Final Research Proposal Submission - (3)
4. Conference Presentation(Min. 2 Papers) - (3)
5. Research Papers Publication (Min. 2 Papers) - (9)
6. Thesis Submission & Viva Voce - (3)

9. Anticipated Ethical Issues in the study

- Plagiarism in permissible limit. (Proposal plagiarism check cleared).
- Reporting of results – Authentic reporting followed.
- No human intervention or clinical trial involved as it's a theoretical study.
- Appropriate revisions as per expert comments completed. IEC cleared on 25-03-2019.

10. Preliminary studies or Pilot Tests

- Prim facia it is clear from initial study that "V.Y.S.T.s' Action-Fruit (Karma-Phala) Levels Schema, conveys the Vedic-Yogic way of outright auspiciousness & accomplishments for the Workforce, CEOs, & Business Organizations"

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Sr. No.	Indian Knowledge Tradition's Vedas, Yoga… Concepts, Perspectives, Human Principals Adding Value to Modern Management	
1	**Swa-Anubhuti (Self Experiencing)**	Self-cognition of turiya, the fourth state of consciousness, true basis of knowledge & subsequent actions
2	**Sahjivan (Co-existence)**	All creation manifestation of Supreme Brahman therefore harmony, co-existence is the balance of life. Business is social institution only.
3	**Ekata-Samanata-Vividhata (Unity-Commonality-Diversity)**	Mankind is united in brahman which is a common thread like beads woven in strings, due to Prakriti there are different experiences & differences, through Yoga union with brahman is experienced which is best way to manage 'Unity in Diversity' by facilitating Sangh & Sangathan in Yoga.
4	**Atma-Samman (Respect of true self)**	There are different levels of consciousness & subsequent perceptions & its true basis the Ataman. Oneself should Respect this reality & treat everyone with 'Equality'
5	**Atma Bal & Power-Politics (Force on the basis of true self)**	Atma Bal should be the force of all actions. All the material forces are at their place however the force of Brahman is 'The force of all the forces'
6	**Sangh (Team)**	Union of heart, speech, action, & mind on the basis of Brahman & equality, excellence, collective prosperity

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7	**Sanghatan (Organization)**	Constitution of multiple Sanghas
8	**Dharma (Natural Law)**	Natural law governing the universe. Abide the natural law is the means of the inner & outer prosperity.
9	**Prakriti in Action**	Prakriti compels forces action & results as per its guans (qualities). It means to do. To be successful, transcending Prakriti is critical for the workforce.
10	**Sajatiya/Vijatiya Karma (Converging/Diverging Action)**	Action on the basis of Atman is 'Sajatiya'(converging) & without its basis is 'Vijatiya'(diverging). The workforce should dissolve diverging tendencies into converging tendencies & then converging tendencies should be also be dissolved for true Yoga
11	**Ahimsa (Non-Violence) Leadership**	For the Leader/Administrator/Manager the respective followers should naturally fall in order.
12	**Yadnya (Rituals) & Organizational Training, Development, Change Management**	The best Yadnya (ritual) is directing all the resources of Prakriti towards Brahman for prosperity & collectively shares the fruits of sacrifice. Sacrificing lower nature for higher nature, a higher level of consciousness is the pragmatic Organizational Training, Development, and Change Management.
13	**Business like War**	The turbulent business situations seem warlike in fierce competition. The real war is fought on the field of body itself between Divine Vs. Demonic tendencies.
14	**Conflict**	True conflict is only due to ignorance & division of mind separating things as me & mine

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On three levels of Organization –

Organizational Level

- Outright auspiciousness & accomplishments are possible through V.Y.S.T. for the individuals, CEOs, & Organizations in these turbulent times. The means is Yadnya.
- The best action is integrating, & sacrificing all the existence towards Brahman.
- Yoga being integral element in improving managerial performance. "Always engage in yoga that lead to perfection in work" (Yadav, Kohli, & Yadav, 2017)
- " To get the benefit of yoga in its entirety; one has to adopt yoga as a technique of life management"(Adhia, Nagendra, & Mahadevan, 2010a). This study will propose yogic way life input on the gainful outcome side of organizational performance.
- "Embracing the overarching principle of karma yoga will have to be the alternative paradigm *for improving the quality of management in organizations"*(Mahadevan, 2008).
- Spirituality positively impacting business experience & current study will suggest schema to build that experience. (A. Pandey, Gupta, & Arora, 2009)
- "Organizations moving from market consciousness to social and spiritual consciousness achieve better integration of ideals of efficiency, equity and equilibrium." (A. Pandey & Gupta, 2008) This study examined the 'potential behaviour of business organizations from organizational (collective) consciousness perspective & conceptualized different levels of organizational consciousness'.
- Present study with *renewed paradigm* will link three organizational levels with mechanics of consciousness, with focus on know-how of the outcomes with the quality of collective actions leading to it.

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- The Vedanta Model of Leadership -Rightfully expounded the whole field of existence from Brahman to Prakriti with organizational implications will be further magnified in its nuts & bolts in this study.(Taware, Kumari, Akhilesh, & Nagendra, 2016)

Table 1: Triad Concept of 'Vedanta Model of Leadership'

Model	Vedanta view	Social view	Organisation view
First Circle	Brahman	Self	Leader
Second Circle	Jiva	People	Follower
Third Circle	Prakruti	Situations	Context
Propellant	Sankalpa	Conviction	Will-Power

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Group Level

- Everything influences everything. The company of wise & noble men functioning through Yoga levels brings life supporting influence greater than higher planes of existence. (Tulasidas, n.d., pp. 751, 4)
- "Non-killing being established, in his presence all enmities cease (in others) & By the establishment of truthfulness the *Yogi* gets the power of attaining for himself and others the fruits of work without the works"(Vivekananda, n.d., pp. 88 v.2.35-36)
- The company of ignorant, passionate men functioning through Bodily levels brings outright destruction. This bad company is worse than the lowest planes of existence. (Tulasidas, n.d., p. 790 (45.2, 3, 4)).
- Patanjali specifically gives the subtle process of 'Chittapradan' stabilizing & clearing mind in polluting group interactions. (Vivekananda, n.d., pp. 37-44 v1.33-39)
- "Even kings like Janaka and others attained the perfection by performance of

prescribed duties. Whatever noble persons do, others follow. Whatever standard they set up, the world follows." (Satpathy et al., 2013). This also signifies integration of duty & spirituality & making all life as Yoga. Also individuals are influence by behaviour of masses & follow in their footsteps.

- "The human aura and Law of Karma both are responsible for the efficiency of an employee. Interpersonal effectiveness is relatively proportional to productivity. So for increase in productivity and organizational growth there must be increased interpersonal effectiveness" (Pal & Rajan, 2017). This study will show its basis.

Individual Level

- *""Every morning I get up and I do my asana, pranayama, meditation and Vedic chanting before work," Bertolini told Yoga Journal. "That's my wellness programme. It's helped me be more centred, more present."* Initiated by CEO Mark Bertolini, himself a meditator, Aetna, one of the largest healthcare benefits companies in the US, began rolling out mindfulness and yoga programs to its employees in 2010. After attracting 3,500 employees, Aetna this year began offering workplace meditation and yoga as a service it sells to customers."(Khyati & Veeralakshmi, 2014)
- This is a classic example of moot point presented so far in the study about the CEO influence building meditative organization stretching benefits to customers & stakeholders.
- "When the soul identifies itself with three modes of Prakriti, it forgets its eternal splendour and remains in bondage. An illumined soul sees all activities as the play of gunas and rises above the confines of Prakriti, above all relativities"(Chopra, 2018).
- Therefore, skilful karma's fruits are free, integrating, changing with infinite

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possibilities of auspiciousness, & accomplishments.

- Inferior Karma is binding; results in entropy, destruction & giving predetermined good, bad, medium results by the power of Mother Nature (Prakriti). It is possible therefore that by skilful Karmas one can change the destiny in present moment.
- The essence lies in planting right seed, performing right action & not aspiring for its fruits (Sharma, 1999).
- The natural consequences of choices are already explained by researchers of (Kumar, Sreenivasan, & Gowda, 2016) which may lead to success or failures.

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